Intuition

Willem A. Nyland

Intuition Compilation

M1008

I think it is more helpful to bring it back as a symbol and then to make it represent whatever it produces in one. You see that depends on what the person is. Sometimes the symbol becomes for a person an intellectual explanation. It depends on his type. And sometimes the symbol touches off an emotional quality so that by intuition that what a symbol represents is known without having to go through the rigamarole of dividing and calling this four, five, six and seven. The totality of that at a certain moment can produce in man wisdom which is exactly the same as wisdom which is obtained by means of intellectual development. It depends entirely on the type so there is no objection too, to take this for whatever it is at most just look at it and at that moment as if one is under the influence of God or infinity there is always a moment in which there is this kind of contact, mystically speaking it is that what someone reaches by means of a certain amount of kind of labor or perhaps freeing oneself or chastising or whatever it may be and there is no difference in that kind of path as in this but the difficulty is that when one is mystically inclined you forget that you have come from Earth whereas with this you keep your feet on the ground until you have something to stand on. It's quite a different thing.

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A conscious man first has to do everything that he has to do on Earth then he has to do everything that he has to do emotionally and then he can enter heaven as a Conscious man.

Questioner: What I was trying to say is that in this, if one, I would only I would realize this intuitively and be able to explain it by experiences in my life not go Do Re Mi, you know, and explain it that way at Fa when we're here.

Mr. Nyland: One skips from here to here.

Questioner: Is that O.K.

Mr. Nyland: That is O.K. From here to here one skips from here to here to indicate what actually takes place from the growth of this an intellectual development, an emotional development in ordinary man or here exactly the same, on a higher scale or that what takes place here or that what takes place there it is all included in how this is struck. Intuition enables one to immediately go to here and understand this and never to forget it. You see, this is the difficulty with intuition. That one reaches already a point as if one has gone through it; one has not gone through it. But by not forgetting it, one then solves the problems that were in the past. If I assume at this point it's all over I become an angel, you see. And that, of course, is not right. Intuition is a tremendous help for those that don't want to go through it intellectually and still in practice they have to show that their intellect is actual, gains knowledge, which again as knowledge has to be changed into understanding. There is no possibility of getting away from work in whatever form.

Question: Oh no, I wasn't saying that.

Mr. Nyland: No, no, I know but that is, that is, you see . . .

Question: You wouldn't want that anyway.

Mr. Nyland: Well, that is true one doesn't want it but many people do want it. There is a possibility as I say of those people who would like, because they only want to get through, they go up (? ?). Sometimes the desire of killing oneself it is really instigated by that. One is not interested any more in fulfilling a task on Earth. And sometimes the task is much too heavy, and in such a case of course one wants to get through it hoping it will be freedom and it won't be; it is a shortcut to something else, it's a shortcut to start again. That is really what happens if one destroys this one starts again at this.

Question: With that idea it may be better.

Mr. Nyland: The theory of reincarnation is of course based on recurrence, is based on that but one has to go back again until this starts to develop then one can go over into it, then one can reincarnate.

Tom: This is about intuition. You brought this up briefly tonight and I recently volunteered as another subject in an experiment. This tiros it was for a young PhD who is doing a dissertation at the New School on the ideas of Jung and what he did - he gave me a personality inventory to see what sort of psychological type I was of four basic types which are a thinking or rational person is one type; a feeling type is another, a person who relies mostly on sense perceptions, other perceptions; the fourth type is the so-called intuitive type of personality. And surprisingly enough according to this personality test I came out the intuitive type. I thought I'd be in the rational category. This is the thing - he's trying to -

Mr. Nyland: What does he understand by intuition?

Tom: Well that people do things - in effect, they turn things over to their unconscious like important decisions - you want to make an important decision, you sleep on it. This is true of what I do for many nights and finally an answer comes up and words itself.

Mr. Nyland: There's nothing to it,

Tom: Or acting on a hunch. I've noticed that I am doing this more and more I'm using this sort of way.

Mr. Nyland: Is it right? First impressions - are they correct?

Tom: I would say that this is becoming more correct.

Mr. Nyland: Because intuition gives you knowledge which is absolute.
( ) intuition is determined probably in how much development . . .

Tom: Is this a channel through which the so-called extra sensory perceptions operates?

Mr. Nyland: It is sometimes very close to it but there is always a difference in words because you see to define intuition - it will make it a mental quality when it is knowledge and it does not require any formulation. Particularly a hunch - you

don't want to quarrel with it. But you know it exists. So it is a way that reaches your knowledge, not through your mind, and perhaps it reaches through a feeling, but it usually is not a feeling - it is something that reaches you in a different kind of a way as something that affects you and all of a sudden you have a knowledge of some kind and it does not go through the usual process of either the physical or the feeling or the intellectual. As such he's right. But it is rather in between his mind and his feeling. The difficulty for the ordinary man is that when there is a discrepancy between the two or a fight or a disagreement your intuition is kind of torn to pieces.

Tom: Why I brought this question up is because I once read that first volume of Nicoll - he maintains that intuition is, you know, the intellectual part of the emotional center. This type of business. You just now said though that - I was having trouble understanding if intuition is more thought or feeling. But you just said that it can lead to some sort of absolute knowledge and this is what I don't understand.

Mr. Nyland: Because it all depends on the refinement of intuition. There are persons for which there is without any question the hunch as reality is always proven to be correct. In that way intuition - when you mentioned extrasensory perception - belongs to a certain realm where there is an insight without being able to trace how I get it and it is quite possible that at such a time one is affected by other forces outside of oneself existing which will enter into one and become extra sensory. And nevertheless are much closer to the possibility of reality without my interpretation.

Tom: But still, is intuition a function of the ordinary mind?

Mr. Nyland: No, it doesn't reach you through your mind and it doesn't reach you through your heart. I would almost say it goes through your skin, It's actually that kind of an effect. As if - . . .

Tom: It's not through 'I' though - this is not - . . .

Mr. Nyland: No, no, no, - it is useful for 'I' if 'I' knows how to use it. But there has to be an 'I" before it really can be of value. No - intuition belongs to some kind of an atmosphere around a person. Certain things are let through and

others are not let through. So it also filters. But when it goes through, it enters into the level of Being of man direct without going through his ordinary sense organs. The more porous, open, a man is, in openness to that what exists outside of him, the more sensitive - he becomes a sensitized man. And it is this extra sensitivity that will enable a person to have intuition. And when it is further and further developed he will become clairvoyant. I think many people have (- - -) qualities of that kind although they don't know it. Sometimes they discover it and then it is as if they are being used and in many cases it is true. They are being used as a channel.

Tom: So then this is all going on a fine line of gradation - these little hunches that we all have which sometimes pay off up to the point of true clairvoyance?

Mr. Nyland: That's right. That's why it is simply an increase in sensitivity. And one cannot immediately trace it - what actually does it, what is really the kind of an instrument because the instrument very often has nothing to say about it. It happens to be as I say a channel through which information happens to flow. And that happens then to become apparent as a manifestation that I have a thought that is there but I cannot trace where it came from. I say yes, it is a feeling; it is a hunch; it is something that affects me. Surely it is the presence of something around me or it is an event which already foreshadows for me what is going to be. And then I (- - -) to this whole realm - what is the time concept? Is the past actually lost? Is the future in existence? Is, for me, present the only existence as reality? Or if I could, because of my sensitivity, be further away so as not to be affected by the coarseness of Earth, then I naturally would develop - Great Naturally - would develop a certain faculty for myself of receiving information which I cannot receive when I am in touch with Earth.

So you see it is that kind of development. Now it is not 'I' but it is a development of a different level of Being and it happens to be fortunate for those people who happen to be, you might almost say, astrologically born to be able to become that. What is interesting in this kind of thing is exactly that man is gradually eliminated as such and that he is nothing else but a channel. I read the other day - it is a very lovely illustration to what is really a medium. A medium is something that of course tells you, gives you information a little, and sometimes clairvoyant in telling you about the future. But it speaks like Casey and he doesn't

know what he has spoken - something has spoken through him. And this instrument as a human being is like a telephone. It gives you also speech but a telephone never knows what you're talking about. It's a beautiful thing. Because it is really that concept - how is man representing life on Earth and as a representation man does not know his life. It's very interesting. So now we will consider that the tape is at the end.

M1274

When one says, "I wish to Work on myself," I mean by that that something in me is created as a result of a wish to become Objective to myself. And the reason for wishing to become Objective is to free myself from personal interpretations. What I'm really looking for, if I want to develop, is to have something that I can count on at any one time everywhere. This I would call 'absolute truth.' As far as this Earth is concerned, it does not exist because I have my own opinions at any one time, different depending entirely on my own development, and it is very seldom that I can agree with someone else who has a different opinion, and even if in an argument we continue to talk about it, very often it is not resolved at all and I keep to my own opinion.

The question is, how much self knowledge do I have of myself which is absolute in that sense. And the statement is made, that when a person remains subjective he will never reach an absolute knowledge about himself. There are two ways of reaching this kind of knowledge. One is a mental process; and of course it has to do with an Objective faculty developing which I call an 'I', in the beginning intellectually tinted and gradually connected with that what is one's feeling, and the feeling becoming of a different kind: more and more emotional in the sense that it is not only holy but that it is free from any kind of a personal interpretation of likes and dislikes.

The second way is through one's heart and through one's emotion. It is a different way of approach. Very seldom it is not understood … Very seldom it is understood how it ought to function, and if one starts to talk about how to develop one's emotion and thereby reach a state of Consciousness and Conscience, usually the interpretation is that we have to expand our present feeling. This is a great danger, because it is easier enough to say in an intellectual sense that something else has to be introduced as an Objective faculty because it is obvious that my thought, of course, is not Objective. My thought is dependent on memory. It is dependent on an anticipation, but it never is registering at the time when the moment—as free from dimensions—happens to exist. As far as one's feeling is concerned, it's much more difficult because I cannot define it, and a feeling necessarily is something that is of extreme importance to me because it gives me a means of actually proceeding because of a wish; and that—that what is closest to me that I could understand—is a form of an intuition where I do not know the road

that has been followed in order to give me knowledge. But the knowledge happens to be there in my mind and has reached me through a feeling road, sometimes an emotional road; intuitively I know, and that's all; I cannot trace it; I cannot say how it actually happened, and sometimes I say it is 'God-given' to me and it happens to be in my mind at a certain time without having gone through the ordinary intellectual process.

These two approaches you have to keep in mind regarding Work, because they will appeal to different people in a different way. When one is a little bit more intellectually inclined, of course it's obvious that I would like to start on the road of an intellectual development and gradually go over into an emotional kind or a conscientious kind. When I'm emotionally inclined, I don't want to bother about intellectual concepts and very often the intellect or the theory or that what is underlying the ideas of Objectivity and Observation and the words we use for it—Participation; that what I say is … has to be Impartial; that what has to be a moment or an instantaneous acceptance of that what I am—does not count very much for a person who is not interested in the development of his intellect and shies away from all kind of terminology of that kind.

When I feel and I wish in my feeling to reach a certain state, it is difficult in this feeling, intuitively, to reach the state of becoming Objective; and therefore it is very often not neglected, but when it is used it is subject to great danger: that I believe that this feeling road is simply an improvement of that what I now consider a feeling and going over into an emotional condition of myself, and I do not introduce, in that sense, something that frees myself from that what I am, but on the other hand it makes me much more identified with the functions of myself.

For that reason, I don't want to talk too much about it, but nevertheless it exists. And in order to compare it: One is the road of Observation; it is an intellectual one, and intellectual concepts. The other is a road of being present to myself; that, of course, is quite well when one understands it correctly. Because this 'present to myself,' what is present to me? Again, I say 'I', but what is this 'I'? When I now define it emotionally, it belongs to a realm not of this Earth; of course not, because my emotions are not primarily of this Earth. It has a quality of a freedom since it is not of this Earth, but the quality that I would like to define, if I could define it, is a 'God-like' quality, and immediately I would be up against trying to define what is God for me because for that I would have to have either an

intellectual description or something that I call an ‘emotional’ state in which I then am completely extrasensory perceptive of that what exists outside of me which gives me intuitively a knowledge, and I hope then that I can rely on it when it is sufficiently free from that what is now my personality.

We run into all kinds of difficulties if you want to pursue it, and that at the same time it is very necessary for certain people to have this kind of an emotional approach because intellect will not help them, and it will not be conducive for them to form any particular kind of opinion. Because they will shy away from formulations, and it is not necessary for them to have to be able to explain it in ordinary terminology so that it could become convincing for someone else. For them, that what concerns them is their own life as it is, and the road in the direction —and following the direction—of an emotional involvement is much and much longer, and it takes a long time before one has enough data about oneself that one is reliably informed about conditions of what one is in reality. I cannot reach the truth, than only at the moment of an intuition and then it disappears, and I have to wait until the intuitive form of my experience again would appear, and I do not know how to create it. This is the greatest difficulty of this emotional road. It is not excluded; it certainly can exist, but I would not always advise it until you know a little bit about what is necessary in an intellectual sense.

The intellect is needed in order to give a concept that is clear, so that whatever you wish to pursue, you have an aim about which there is no doubt. The question of Objectivity in a subjective process of mental functioning is fairly easy to conceive. It simply means that if I wish to acquire a certain fund of knowledge which is absolute, that all I have to do is to collect data of an Objective kind. It is Work on oneself; it is not Work on anyone else, and it is not Work on the surroundings. It is the possibility of the development within oneself of something that could become … going through the stages of an Objective faculty actually develops something that can start to function as a real intellect. And that, for the time being, I simply consider the beginning of a little ‘I’ of an intellectual kind, growing and being fed by my real wish for this little ‘I’ to exist. And I endow this little ‘I’ with a certain function, I call it ‘Observing’ myself and recording that what I am in life, as I am for whatever it is, without description and without any one of my feeling … any functions of my feeling center entering into it.

Judith Conti: I'd like to know about intuition. It seems to me that since I have come into the work, I'm understanding and I'm knowing things with a different part of me. And also it seems like there is, (in) studying it, they're all—I felt that I developed something in a certain part of me which I can only explain as being intuition. Whereas before I thought that most of the things were channeled through a kind of intellect, I think it's being redirected to what I cell intuition.

Mr. Nyland: No, it's not entirely that, although in principle it's correct. There are two different ways by which knowledge can reach you. One is the ordinary intellectual way which expresses itself in words or formulations or a logical building up of concepts, or whatever there is that is related by association as an intellectual process. The other is a form of knowledge which reaches one through a means that we don't know very much about, because it cannot be defined in any words. Nevertheless, the knowledge is there in the brain and all of a sudden it appears. And the only way by which it can be, you might say, understood a little bit, is that the way it reaches you is of an emotional quality, although it is not an emotional something that stays within one's emotions only. It is an emotional concept that comes by means of a feeling, of which one doesn't know how it comes but nevertheless one is affected. And then it is converted into the knowledge and appears in the brain. And that what we call in ordinary life, to have a hunch, or in German, an 'Anfuhlung' (?), of that what is like a presentiment, indicates that certain forms of knowledge exist apparently around us or in the atmosphere, and if one becomes sensitive to it, they can enter and need not enter through the ears only. You see, it's a question of sensitivity.

As far as Work is concerned, that what takes place in the division of the centers which are, in ordinary unconscious state, very much connected with each other - as a result of trying to make attempts of Waking up, the different centers become a little bit looser. And because of this, the intellectual center and also the emotional one, start to function more and more on their own. And because of that, the emotional center will receive certain impressions direct as emotional which then are not--you might say, have to go somewhere else to be described, but can stay in the emotional center and then produce there a very definite emotion in the form of a vibration. Whenever that takes place and there is more of that kind of energy which is in the emotional, some of it will become knowledge.

And the question of knowledge which reaches by means of intuition, the intuition is not to be described in any intellectual sense. And it is a road which I do not know, the same way as I say, the wind comes and goes, and I don't know where it comes from and I don't know where it goes, but I know it is there. It's the same thing as all of a sudden a thought appears without any rhyme or reason, without any logical building up leading to the thought - it happens to be. And the only assumption that I can make is, when one is sensitive and one can have impressions reach, either through sense organs or can affect the heart directly, or in some extreme cases can affect the body as a whole and start in the body a rate of vibration corresponding to an outside, let's say a sound. There are three ways by which a person can become sensitive. And fortunately he's not dependent only on his intellect. It depends where a person lives and what the accent is of his life in regard to any one of the three centers. But when the three centers become a little bit separated from each other, they start to function on their own. And the increased sensitivity means that there is more chance for energy to enter into any one of them, which energy than stays there and starts to function.

With the emotional center, it is a changing over of that what is peripheral as a solar plexus to that what becomes Inner Life which is one's heart. And it is usually when it reaches the heart that it gives a certain form of - not necessarily a form, but a certain kind of knowledge which, when it is in the heart, belongs to an understanding of a level of one's Being. That is really where the difference is. Intuition belongs to a level of Being and it does not belong necessarily, although it comes through en emotional quality, it doesn't stay there.

The level of Being for a man is determined by the relationships of his centers. And the more the centers are separated and then can be harmoniously combined, the higher the level of his Being.

Does that explain it a little?

Judith: Well, do you mean that there isn't, for example, intuition - like the three centers are each divided into (- - -)?

Mr. Nyland: Not necessarily, the centers are not divided.

Judith: Well, for instance, you have emotional and feeling, part of the intellectual one.

Mr. Nyland: That is different. That is with a change over of the emotional center as a whole from a feeling capacity into an emotional capacity.

Judith: In other words, you couldn't talk of as intuition of the intellectual center, and an intuition of the…

Mr. Nyland: There are certain thought forms that appear all of a sudden which are intuitively intellectualized. That is correct. They do exist. When one says, a precognition, one talks about that. The whole question of telepathy, the question of clairvoyance, the question of a spiritual world existing, extrasensory perceptions, parapsychology - all of that belongs to that field of a recognition of certain things existing which reach us, not through ordinary sense organs, but nevertheless are located and become apparent as a certain form of knowledge without knowing where it has come from. How it reaches depends entirely on the sensitivity of the brain, and the same thing applies to one's feeling. Or on the condition in which one happens to live, that is, the charging of the atmosphere with a certain kind of knowledge which happens to be in the atmosphere as a whole. And sometimes they are considered - and also the term used for it is - a thought form, that is, a configuration and we use simply the term ether for it in order to define it, but it is vary difficult to define it, in any event. It is a configuration of a certain substance which is more ethereal, that is, not even like air but it is much more like a magnetic force which affects at certain distances because of the attraction, you might say, as a currant between two points. Whenever this kind of a configuration takes on the form that it can contain a concept, it can reach the intellect, penetrating like an X ray would penetrate, and than affect functionings in the brain which, in the brain, are translated into forms or formulated as words.

It's a vary interesting part of science, of how a brain can start to function. And when it starts to function in that way, it is very much on the way of becoming Conscious. And reversely, in becoming Conscious, it becomes much more perceptive. All people who become Conscious will become clairvoyant - in time.

Did you have your hand up?

Questioner: Yeah. Could you recommend a book on that subject?

Mr. Nyland: Oh, there are lots of them.

Questioner: From the beginning.

Mr. Nyland: Have you ever read any of it?

Questioner: Very little...

Mr. Nyland: You know anything about Cayce?

Questioner: Very little.

Mr. Nyland: Read a little more. Read a little more. There's another book by Gerber on the spiritual world. There's a book on telepathy. I'll give you some titles of some books if you're interested. J. B. Rhine, you know, professor at (- - -). Oh,there is a great deal. Start with William James, start with *The Batty Book*, whatever there is that one can find out about spiritual seances, including the ouija board, planchetta - ah, there is a whole world that is open for you.

Questioner: (- - -) something to read about.

Mr. Nyland: No, it'a right. And it's something that usually is kind of mocked at, because it is not supposed to be science, oh, yes, much. There's the whole process of hypnotism, what takes place. I would almost say, such things are not to be sneezed at.

M1428

Question: If one frees oneself completely of association, how does one distinguish between that state and unconsciousness?

Mr. Nyland: You don't. For the time being you accumulate facts.

Question: Well, one possesses unconsciousness right now.

Mr. Nyland: One is unconscious. And when there is something in that certain part of your brain that could start to function in a Conscious way, it will accumulate facts of yourself which are absolute - or at least more reliable. At the same time the experience in ordinary life will give you in your ordinary unconscious state also certain facts. Both facts are recorded in your memory. And at times when you can consider and try to recall what is in you mind, and you try to bring it back, then you will see that there is a difference between one fact and the other.

Because the one fact is more absolute, I say there is no question about it anymore. The other fact is still a little bit subject to a classification process. When I start to consider whatever is in my mind, and I use my memory now, for the purpose of trying to find out the Truth about myself, I will go more and more in the direction of that what is without any question and about which there is no argument. So, I continue with my unconscious state in exactly the same way as I am. But when I try to build something of a Conscious memory, then I build it parallel. And while continuing in my unconscious state, to live as I am. Something else is put next to me, as it were, observing that what is me in an unconscious state.

Question: Has the intuition a part?

Mr. Nyland: Intuition is a feeling question. It is not a mental one. Intuition will give you knowledge in your mind which reaches you through a different road. Intuition is extremely important for a man who is sensitive; and it is not always possible to rely on intuition, because the mind comes in so often with intuitive knowledge and starts to question and the mind is really at such a time an enemy. Many times a person who is really sensitive enough will go by intuition as if it's a

hunch, or presentiment, and then have a knowledge, and then will follow that and be right.

And when he doesn't follow it because his mind starts to question, many times you will say afterward, 'I should have followed what I originally felt.' Intuition has to be developed. It is not developed now. I say it is a question of sensitivity. One can learn to become more sensitive and receive knowledge of that kind in one's mind where it becomes formulated. And then I also consider it as knowledge, the same way as for an ordinary logical process through the sense organs. Intuition is helpful to give me a certain balance between that what I get through an intellectual road and what I get through an emotional one. And when it comes to the point where that what is a fact can be compared with a fact that I have acquired through an intellectual part and they agree, I become much more unified.

Intuition is a marvelous kind of a thing to have, but very few people really have it because so few people are sensitive enough.

This is a way of looking at life and a way of looking at Work in a different sense because when I start to become emotionally involved in the different things which are not my own. In the first place, I eliminate selfishness. But in the second place I make a contact with that what is above me, so-called, and what can give me emotional energy of a different kind. And it is that contact, and sometimes I say, "In prayer I make that contact with God''. And then I hope that God will give me energy that will help me in my life. To what extent that relationship in prayer can continue to exist depends a great deal on my wish to be free from the ordinary expressions of my feelings. And the more I try to eliminate the manifestations and the more I want to have a separation between my feeling center and my body, the more possibility there is in this feeling and then gradually becoming an emotional center and standing on its own, that that in itself becomes impartial to the manifestations because it becomes loose from it. And the contact with higher forces becomes for a man living on earth, an impartiality which in his feeling center takes the form of intuition.

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So now you see how everything links up. And I want to explain that so that you will find a place for Intuition in this Work. And that you will find that it is not necessary all the time to hammer on these ideas of an intellectual kind of A, B and C, but that a man when he starts to look at himself, and starts to consider what is really his value, and what he really is, and you might say, start to diagnose what is really making him what he is with all his thoughts and feelings and ambitions, that then the relationship for man starts from his Essence to link up with that what is above him, which gives him the aspirational force as if God is then, at that moment, hearing his prayer and answering it by giving that what is needed, either in the form of energy of a different and higher kind, or in the reverberation within himself, within man, as a voice of Conscience. The possibility of giving him the assurance that Work can be used for him for that purpose of creation.

M1526

So, when I hesitated a long time to get away from this idea of a little bit of intellectualism, of trying to explain it and put things in words and clarity so that there could not be any mistake about the necessity of receiving facts which are Impartial, then I don't want to talk too much about another kind of an approach which, almost for the lack of a better word I called Intuitive, and which of course has to do with one's feeling, and which has to do with an emotional state, because that is after all, one is after to reach – something that is not of this world. And in that sense then, I feel, and I hope – I emotionally feel, and I dedicate myself to that what is for me, what I can feel, and that what is the highest, and I hope then that what becomes an emotion for me, when it actually starts to grow in the right direction, also will give me facts about myself. Because I cannot get away from the idea that I must have facts. Because I have to have a foundation to stand on, and I must know what I am in all truthfulness.

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If it were possible in this particular Intuitive direction, to reach that what is within one, and within one's world, Essential Essence, and what we say is as-if Life then, being in one, concentrated at that one point, also then becoming free from an expression, but simple existing, and that what exists then not having any further dimension, does not require an expression, but only being. So that what is needed for the intuition and for the emotional approach, is a level of being. I must be so honest with myself, so completely yielding to that what I believe in, and what I think actually that I could reach, and that I feel the nearness of it, that then in that kind of a state, I will lose myself. This is the requirement of Intuition. When I then emotionally become, as it were, consumed, this is what will happen with my Conscience, when that Conscience starts to function, it has a direct relationship to that what is His Endlessness. And what I then judge of myself is always in line with that kind of an Impartial criticism, which then for me becomes the foundation on which I can stand.

What man has to find is that what is unspoiled. What Mother Nature can prevent is for us to look in the Sun. But what Mother Nature cannot prevent is to look inside because from the standpoint of Mother Nature she cannot be interested. All that she is interested in is the maintenance of a body and, of course, the behavior forms. She is interested in the Moon as reflected glory. She is interested in people assuming that the Moon is all there is to it and that with the light coming from the Sun that that what man is in his behavior is sufficient for the purposes of Earth. Mother Nature is really not interested in essence—man unfortunately discovers at times that there is a difference between the surface and his essence, and that starts him then on a certain road of thought and essentially then knowing certain things which he cannot find out by means of his mind man starts to develop in him a form of knowledge which is not dependent any longer on any one of the three centers, and this we call intuition.

It is a form of knowledge which man fortunately is capable of at times, and those who have more of that kind of intuition, they have more wisdom, and that among the people who exist there may be some who are extra-sensory perceptive. And they indicate certain truths that other people cannot see or even perceive and in many cases doesn't want to believe in. And whenever one starts to talk about such things one is laughed at, and this makes, of course, a tremendous difficulty for those who actually experience sensitivity, who have precognition, maybe even clairvoyance or clairaudience, but in any event such intuitive knowledge which for them has of course a value, and which when they communicate it is not believed. Anyone who happens to be freakish like that on the Earth is judged immediately by that what has been set up as common place and when one does not belong to the sleeping herd one is not allowed any particular place, not even with one eye a little bit open.

And this is where our education is failing so tremendously so that one almost has to hide the fact that some people read the magazine Fate so that they are classified in accordance with their so-called "stupidity" by being interested in the unknown and that their whole idea of the universe which would give them the fundamental cause and the reason for wishing to Work on themselves is eliminated simply by general acclamation of the ignorant. And to go against it and to stand up for that what one wishes to know and using to some extent the intuitive forces

which are available and encouraging them, all conditions are shut off and all doors become closed. And there is no university where in good faith such ideas are even discussed or perhaps by mistake someone who wants to can convince someone else that it would be interesting to run some experiments of that kind. And then of course it takes on a certain color that perhaps can be even at times become academic, but it has no voice and the general population has no interest.

And this is exactly the way it ought to be, because this kind of knowledge is not for the multitude. The multitude always will follow—80% of them have no idea of what they are doing—they follow and imitate. They have no originality; they are happy to exist because someone else tells them what to do. It's the 20% that are a little strange, to say the least, in which there is the recognition, I called it "blackness", of something that ought to exist. But now we add to that that they have intuition. And then we add to that what takes place in the brain. And they say that the sensitivity gives them facts of different kinds of worlds.

If one is interested in such ideas then, Work upon oneself takes on an entirely different coloration, because Work on yourself will open the road for finding out what is true of the world beyond this particular Earth world, of the possibility of a man living in a different form, not of this Earth. And the continuation of life in such a way that after death of the physical body man can continue on his road of further development to find out ultimately the answer to the reason why he happened to be born, even if he were born on Earth that that could become for him an accepted fact. And this is of course the reason why one is interested, and that what causes it is the knocking on the door of Magnetic Center wishing to be let out.

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This is an essential quality of man in which he discovers more of the truth and a truth which is not obvious because the obvious truth is that what he turns to the outside world - those are his manifestations - and the outside truth quite obviously is not the truth - and when one goes further in trying to find out what is the reality for oneself and gets then to the point of essential values something is introduced into the search which is comparable to the idea of Objectivity as expressed by Impartiality - but it of course, it is not as yet complete freedom because one still has to deal with the mind. And the mind is a terrible enemy in

wishing to continue with associative forms and constantly wishing to substitute so-called knowledge instead of intuition. And that the fight for intuition, being free from all kind of encumberments, that then in that kind of a freedom harm is done by the reinterpretation of that what is intuitive knowledge .

And that what should take place with the knowledge as acquired by means of intuition is simply to be recorded for whatever it is without any allowance of thought to soil it. This means Simultaneity - that is intuition and intuitive knowledge is received like a flash of lightening. All of a sudden it happens and there is absolutely no question any more when the intuition is correct because it is pure and it is already at that moment free from interpretation. But then the mind wants to describe it and wants to indicate in what particular pigeon-hole that kind of knowledge belongs. And one writes books about intuition, and intuition cannot be described in words. Intuition is felt, intuition is essential knowledge, intuition is the beginning of one's Inner Life. And in order to make it worthwhile so that it can actually remain and then become permanent for one and be used for oneself as a structure, something has to be done to the idea which is in the concept of intuition and it has to be extended in the sense of the moment.

This makes it terribly difficult for a man - sometimes he is quite willing to give up associations in the form of partiality because he says I know that if I don't do it I know I interfere with the recording of facts. But for him to give up his thoughts is terribly difficult. All right John?

Because a man believes in his thoughts - he believes that his thoughts will always give him the truth, not immediately, but he says if I only keep on thinking, if I only when my thinking power diminishes I can put it under my pillow and sleep on it - if I only can come back to it after I have considered it a little more - if I could come to a judgement - not immediate because my mind may not be that quick - but when I have given my mind a chance to weigh it. And of course such things are correct including the weighing. But what is weighing? The thoughts are being weighed by their peers, their equals - there is no one who is superior in the mind - all departments of the mind are like so many salesmen without a sales manager. And as a result no decision is made, not even by the totality of the sales group because they still have little differences of opinion. Ad no action will be based on the totality of one's mind because they don't have a general meeting in which everybody is present.

And therefore the mind is an enemy because it doesn't allow any other kind of a process of a mental character to take place - and one has to go to a little far-off section. As if it is like the solar system Ors, so far removed from that what is known and almost, I would say, so far dried up because it has been atrophied, or even if it was not atrophied it is reduced in function and it has not been used at all and perhaps even it is a little rusty from standing and just waiting and waiting and waiting.

What the functions are of the pineal gland and pituitary, what the functions are of the region above the temples, it will probably take a long time before we can find out because it cannot be investigated in our usual universities. And those who have perhaps a little bit of an idea - they will be prejudiced and look for a certain answer - and those who would be subject to that kind of an analysis will not be able to be normal because in that analysis they will become partial to the outcome.

What takes place when a man wishes to become objective in the full sense of the word is simply that his intuition will be allowed to stand on its own and form gradually around it the possibility of excluding everything that is so-called knowledge and whenever an intuitive knowledge is assaulted by all kind of ordinary knowledge that what is intuition should become stronger.

The strength of intuition is the road to one's Essential Essence. It is away from formulation which is on the surface - it is away from all kind of mental processes which have to do with memory, which have to do with hope for the future - it is away from everything that is on the surface of a man as his behavior - it is deeper within one's self. And in trying to find what is really the life of one, one has to go from the essential qualities to that what I've called the center of oneself. And leaving from the heart one has to go and dare to go further inside in completely unknown territory and it is not only that. Because if one wants to follow the line of one's intuition much is not known very little is even allowed to be known and the search is completely one's own. And this makes the difficulty because if one wants to find out one is alone all the way.

This is so terrible because we have not been educated enough to understand what could be if Essential Essence could be interpreted in a certain way without words. If it actually could be felt by an emotional development of man - if his

intuition could start to grow in the surrounding in which at the present time he is unconscious, if that what actually could take place between people who are interested in Work and because of Work could uncover how terrible this road is when one has to do it all by oneself. And how one wishes at certain times to be understood and that when one has such results because of extrasensory perceptions or that what is really for oneself the truth that one can hardly talk about it and if one does it is always questioning - do you really know what I mean - do you think you understand what goes on in me - do you know how and where I am touched because I have a feeling it is only my own and I cannot communicate as yet in a language that belongs to that kind of level of understanding.

Where is a time needed for that kind of development. There is such strength needed to go within oneself to be able even to leave essentiality alone and to go further and then one reaches a state of loneliness. You can say one can be in the presence of one's conscience, one can have imaginary conversations with that. One can also whistle in the dark as if one wants to produce a sound so that by the echo of it I will be reminded that something still exists which can reverberate. But most of the road is still myself and I hope and I wished, of course, that there could be someone and I look for God and He isn't there because 1 have left my essence, 1 have left all dogma, I left that on the outside world already - I have left the doctrines - I leave them in my essential being - I leave my feelings - I leave even the attempt to create an emotional language, I have to grow now because that what I need for my Essential Essence is an understanding by means of a road I don't know and a road which will not be recognized by anyone. And only at the end I can have hope that I will meet someone who can understand the road I've gone through.

One can philosophize about these kind of things and these are the difficulties when one wishes to Work because one of course is interested in a little bit of Observation. One starts out, and with curiosity, and it seems to go quite well and then one is very soon on the wrong road because the mind has taken over a little; one says I wished my emotions to be free and the body takes over. My mind cannot function independently of my memory - my mind cannot stand on its own. It has no means as yet of recording, it cannot understand even what takes place in the universe, than only saying that there are a few stars and constellations which even the mind can recognize and describe. But where is it that I wish in space to be found? Where has the Magnetic Center as a center point like a magnetic center of

the Earth existing And perhaps in the growing Earth moving like the North Pole changes, like the axis of the Earth changes. Over certain times the position of the constellations as seen from the Earth change. So in my growth very slowly, very carefully planned almost, my Magnetic Center changes. This is what my search for my Essential Essence will do.

It is not that at the end I will reach Magnetic Center because there is no end - and it is the realization of that no end of Essential Essence that will give me the quality of Magnetic Center - that will mean for me that gradually in this kind of search, being free now from the totality of my manifestations, and having lived it, left it already long ago, because I have no particular interest anymore in the functions of my body, than only to maintain it as a means for the functioning of that what I wish to develop, hat that when I reach my essential being then I have reached a certain point in which there is some freedom but it is not complete, and I do not dare to call it Objectivity. But when I start out and reach not the end but more understanding on the way towards the end and when I come to the realization that there is no end, that is the end of my search. This is a moment in which one understands what is Work and one has within one an intuition of the recognition of the existence of oneself without any further questioning and no allowances for any formations of the mind, no interpretations and nothing of the mental structure with which we are familiar in ordinary life.

If one sees this as a picture, one then sees the necessity of the introduction of something that starts to change the condition of oneself from that what is bound to the condition of freedom. And that full freedom will only be reached in reaching the Sun, but then also, that what takes place, that what one starts to realize is not the Sun as it has appeared to us which blinds me. It is for that reason that Gurdjieff warns about what is the condition of the Sun and he talks about that the Sun is cold and does not give off light or heat. The Sun is not measured when one is at the Sun by the measurements of an unconscious state of affairs. The language that is needed and which we have to learn is not the language of words, not even the language of concepts - the condition of the mind when it is Conscious is not at all like the mind when it is unconscious; - the condition of one’s Conscience cannot even be compared to that what we call our own, I said the other day - measuring stick. That what is the body being heavy as it is now and remaining on Earth is no longer of that kind of density and I leave out all the different steps that may be needed for the formation of complete Objectivity because for us as man, our

interest is first the original Do-Re-Mi in which we find ourselves and particularly the Do-Re-Mi which indicates the potentiality of one's feeling center. And one does not as yet talk about what will take place in an Emotional state as Kesdjan and one does not know how souls communicate. But when the body is not there as one, of course, must assume - otherwise the body would still be needed in the hereafter, it would not be left. That the condition of communication among spirits is not at all as we sometimes imagine it, unless the spirits are not as as yet free from Earth and then to some extent take on the form in order to communicate with those that are still on Earth and they themselves are so close to it that there is still a form needed for them for the further existence of themselves.